4: Lorimer L-3 (1929-4; 1934-5) 1935 AVT Burusho AVT

in a low voice replies: "I am content." Three times he asks the Bride and three times he asks the Bridegroom whether they are content. Then, reciting the Khutba, he gives a little water in a cup first to the Bride who drinks a little, and what remains over he gives to the Bridegroom, who drinks it all down at a gulp.

They perform the marriage in the house of the Bride's father. For poor people in Hunza the bride-price is not large. It is twenty four cubits of sized cotton cloth of which the price is five rupees. They fix the bride-price at five rupees. When the Thama marry among themselves the bride-price for them is very big. They fix (it at) a thousand rupees or five hundred rupees.

Then they go out to the Bridegroom's house. They make three or four sets of cotton clothes for the girl. They call them "Tosh Gudu" (the New Clothing). They put a veil (over her head) and they put earrings in her ears and fix a tassel on her cap and then they bring her out of her father's house. As they bring her out they sing bridal songs in her honour and the girl weeps, and her father and mother weep.

Then the girls, children and women collect and come (along with her) to the Bridegroom's house. When they have arrived at his door (his people) bring out *Tomal* (smoke of Syrian rue) and *Khamali* to them and the Bridegroom and Bride touch the hearth-stones (with their fingers) and kiss them, and taking each other by the hand they each simultaneously put a foot down inside the threshold in the house. The Bride, entering the house, first touches the hearth-stone with her fingers and kisses her fingers. Then they take the Bride and make her sit down at the upper end of the room at the foot of the main pillar of the house. They bring trays to the Bride's party and they eat food. When they have eaten they go off to their own houses.

17 *tarik wio* — both must step over the threshold at the same moment. The one who may chance to step over first will be inferior. The hinder one's star will be "buland" i. e. he or she will be dominant. A sly man may push his bride over first.

18 *fatimale ilap ne . . .* — touching with the fingers and then kissing the fingers is a demonstration of respect. Here the Bride's thought is said to be: "God bless this house to me".

m'ayun, mayun, pl. m'ayuyo x. 000
1. Bead, necklace. — *diŋ mayun* 1. a blue bead. 2. a male mallard (= "blue-green necklace"?)
2. Spool, reel. — *sire mayun* reel of thread. *hiṣiki mayun* spool used as pulley wheel on loom. *doṣoṣ mayuŋ* Adam's apple.
(Cp. Sh. *mawi, mawe*, round bead, necklace; GB (*doḍdi*) *mâṇi*, Adam's apple).

makr, makər, mav, makər y payment due from bridegroom to the bride's father at marriage. — *tuundo rupia mav* (or, *makər*) *cukərikun* they fix the bride-payment at five rupees. 304.7. V. 302.17 ff. 583 ●
The cloth of which the lit. 5 represents the price was the *duki paći*, v. s.v. *duk*. Ar. Prs.

makući y. 000
Noun and Adj.: middle, centre.
Adv. and Postp.: in the middle of. *trag makući yami* it hit dead in the centre. *makući(mi) mama* mother's middle sister. *makući ine* the middle one (of 3 brothers). 260.9. *makući kan pfiri.en bi* in the middle was a pond. 12.13. *duri.a makući kurutimi* he sat down in the middle of the river. 176.2. *kasi makući* in the middle of the garden. EOL. *su ay'al makući yer di-mi* the sun has come up (forward) into the middle of the sky. EOL. [601]
(It is doubtful if the word is a nominative form. The *-ći* may be the *-ási, -ći* suffix).

makućim, N. pl. *-ilo*, adj. middle, central. — *makućim ćur cual* look at the middle one (of three ibex). 148,7.5. Cp. 148.5,7,8.

262 meals. By September, wheat replaces the barley, and fresh grapes, carrots,
[273] and some melons are available. The grapes are either eaten fresh or made into wine; the supply of both is always exhausted by spring.

796 Tumushuling, the great winter cele-
585 bration in mid-December, is a sort of delayed thanksgiving feast. December 19, the day before the Tumushuling celebration, is the day in Hunza on which all weddings are celebrated. Each bridegroom, accompanied by several of his friends, goes to the home of his betrothed and sits outside her door, which is kept partially open. Periodically, he hands in gifts of cloth, food, or perhaps even a dish or pan
[431] from Pakistan. Meanwhile, his friends give chapatties with butter, a real luxury, to any wayfarers who may pass by—a custom that encourages some travelers to take circuitous routes in order to encounter the well-to-do
[492] marriages. By evening the gifts are exhausted and the groom returns home, leading his veiled bride, who either walks or is mounted on a donkey. Tumushuling thus is a group wedding celebration as well as a harvest festival.
[643] The Mir gives a small gift, usually a
[431] piece of cloth, to every bridegroom who comes to claim it.

585 As in most Asian cultures, Hunza
583 marriage is civil rather than sacramental. The ceremony is really a not-too-symbolic purchase of the bride.